



Youth

Vol. 14, No. 11.

Edmonton, Alberta

November, 1958.

CARNIVAL AT MYRNAM ALBERTA



Queen and attendants. Queen of the Carnival, Jean Pankiw; attendants, standing from left to right: E. Gizovska, L. Sackiw, M. Kolada, and P. Skoreyko.

Youth . . . The Golden Age of Opportunity

ЮНАЦТВО

Орган

Українського Католицького Юнацтва
(УКЮ)

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OUR SINCERE THANKS !

Your Turn Next

We have received renewals as well as new subscriptions from locals in the following places:

Dauphin, Man.
Edmonton, Alta.
Hamilton, Ont.
Saskatoon, Sask.
Toronto, Ont.

What about the rest? Please try to do this within the next month.

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

Letting Off Steam

The half-way mark has almost been reached in this season's U.C.Y. activities and it is hoped that every U.C.Y. local is well on the way to achieving its objectives for the year. We certainly wish that every local has success in its program. However, we also hope that the YOUTH magazine is one of the items on the program of every club in this country. So far it doesn't seem as if such is the case. The rate of renewals is very slow and the requisition of new subscribers is slower still. Articles and news reports have been very scarce and our Press Fund was forgotten until this month. It is very heartening to note that this particular contribution was from a private individual. As long as we have enough people of this sort there is still some hope.

What do you think is the cause of all this hesitancy, reluctance, and slothfulness? Perhaps some will blame the YOUTH for not being too encouraging because of its slow start this season and because of the fact editions have not been published on time. However, we have a very good reason for that. Since the YOUTH is in no position to have a full-time editor, that position must be occupied by someone who already has a full-time job. Consequently, help is needed if the magazine is to come out on time. Had there been sufficient articles and write-ups, the issue you are now reading would be the December one instead of the November edition. Whenever, there aren't any contributions of material, your editor has to find extra time, which he doesn't usually have, to find suitable articles. However, we still hope to publish the December issue before the end of this year, with your help we will.

Now about renewals or new subscriptions. If all U.C.Y. locals were abiding by their constitution, we would have been swamped with renewals as well as with new subscribers. Sad to say, though, this has not been the case. Edmonton has about fifty per cent of its subscriptions in if last year's lists are any indication. Saskatoon has also sent in a few. The greatest encouragement, however, is from Toronto. Percentage-wise, their number of subscribers is now at least five times greater than it was a year ago. This is indeed wonderful progress. We hope that Toronto will continue the pace which it has set and serve as an incentive for other locals. There is absolutely no reason why every U.C.Y. member in Canada cannot be a subscriber to YOUTH. Young people often spend money foolishly. Here is an opportunity to do something really worthwhile. One dollar isn't going to make someone broke

but it will help the YOUTH immensely. Although inflation has crept into everything else, including the publication of this magazine, the subscription cost is the same as it was fifteen years ago. Next month's YOUTH will mark three years of regular faithful publication. Let's mark this occasion by affirming our faith in it and by subscribing new readers to it. Let us also make sure that every local will give a Christmas gift to the YOUTH by way of a contribution to the Press Fund. Our parents do this for their publications. Why can't the U.C.Y. locals do the same for the YOUTH?

There is one beef which your editor has in regard to news of U.C.Y. activities, particularly conventions. Very often the first indication he has that such things actually happened is when he reads about it in the Ukrainian News or some such publication. Don't you think that it is rather odd as well as slighting that the official organ of the U.C.Y. in Canada has no advance notification of such an event, nor does it receive any news of what took place or what resolutions were passed? To your editor, this seems like downright neglect and admission of an unco-operative attitude. As the official organ of the U.C.Y. of Canada, the YOUTH would like to give advance publicity to such events and would also like to let the readers know about what went on at these affairs. In this way, all U.C.Y. members in Canada can learn from each other. Here again we pass a bouquet to the Eastern Diocese with its headquarters in Toronto. If you will turn a few pages you will notice their half-page ad about their coming convention. This is the way it should be. We are confident that shortly after the convention takes place, we will receive a complete write-up about the meetings.

Your editor would like to leave you with the thought that the YOUTH is your magazine and that its success depends upon you. Will you meet the challenge?

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Vocation Notes

by Fr. M. Daciuk, O.S.B.M.

Saving Souls the Little Flower Way

Every one of us would be peeved if we had the certainty that at least one soul had been saved through our efforts. We realize what a great reward awaits those soul-savers in heaven since Christ has promised a hundredfold reward for such a trifle

thing as giving a glass of water to our neighbor in His name . . . "But is there a chance for me in such a great undertaking?" we may inquire. "I lack the means and talents for such apostolic work. . . ."

Do you really? Remember that **IF THERE IS A WILL, THERE IS A WAY?** If you sincerely desire to

save souls for heaven, God will provide you with dozens of ways for doing it. And nobody could say that it is beyond his or her reach to labor for such a great cause. There are hundreds of examples that prove this. The life of the Little Flower is one of them.

She died when she was very young. She spent the last years of her life in the Carmelite convent, away from all human contacts — since the Carmelites are strictly cloistered. She never journeyed to foreign mission fields — and yet Pope Pius XI officially proclaimed her the patroness of the foreign missions. What prompted the Pope to do this?

Because from her earliest years the Little Flower was filled with a great desire to win souls for Christ. One Sunday, "as I shut my book at the end of Mass, a picture representing Our Lord on the cross slipped out a little bit from the inside so that I could see one of His divine hands, pierced and bleeding. I experienced at that moment a new and ineffable feeling. My heart was torn with grief at the sight of that precious blood which fell to earth without anyone's hastening to treasure it up; and I resolved to remain continually in spirit at the foot of the cross so as to receive the divine dew of salvation and to pour it forth again upon souls.

"From that day, the cry of Jesus dying 'I thirst' rang at every instant in my heart and enkindled there a burning zeal which I had never known before. I wished to give my Well-Beloved to drink, I felt myself devoured by the thirst

for souls and I wished at any cost to snatch sinners from the everlasting flames."

This desire was not mere wishful thinking "Oh, it would be nice if I could convert souls to God. It would be grand if I could win men to God's grace". Therese made it the object of her prayers, her little mortifications, and she took special trials upon herself in order to bring souls to Our Lord.

In St. Therese these prayers and sacrifices, made when she was not yet in her teens, served to increase her determination to enter the convent as soon as possible. She realized that in convent, her prayers and sacrifices would be more profitable because in the religious life a boy or girl has more opportunities to be near our Lord. Just as in ordinary life, if you lived in the same house with the mayor of the city, it would be easier to gain favors because you would always be near and could present your case personally, so in the religious life, the religious is always near our divine Lord and has many opportunities of talking to Him.

"To save souls" has been the driving motive that has led many young boy and girl into the religious life, though there may be other motives which may and do accompany it, namely, to love, honor, and serve God more intimately, to make the salvation of one's own soul more secure, etc. And how about you? Wouldn't you want to be numbered among the ranks of those that work for the salvation of human immortal souls? You could do your share in any state of life that you may lead in the

world. But the best possibilities for saving souls you will always find only in the religious life when you dedicate your life there as a priest, a brother, or a sister.

35,000 SOULS . . . WOW!

That's the number of souls won for heaven by a single priest in the course of his lifetime. One of the Canadian Bishops figured it out and gave this estimate. And I'm sure he would agree that Sisters and Brothers, by their zealous work and prayer, win the same number of souls. In the light of that num-

ber how big, really big, a vocation looks! No wonder that Christ urges us to pray for more laborers in His vineyard; that the devil, by every means in his power, tries to prevent or to ruin vocations; that right-thinking parents are overjoyed when a child of theirs is chosen by God for His special service; that boys and girls who are granted the grace of a vocation never stop thanking God for this marvelous gift. Yessiree, that's a staggering thought — 35,000 souls!

The Savior Speaking

The First Christmas Eve:

It is almost midnight. Joseph has just turned away from the door of the inn. There is no room. He looks at Mary seated on the donkey and he knows from her trying hard to smile that her hour is here. Worried, discouraged, he leads the donkey up the hill. Here is a stable. It's a shelter, anyway, thinks Joseph. And there I am born.

My Mother wraps Me warmly and lays Me in the feeding trough which Joseph has filled with clean, fresh straw. The animals come nearer in wonderment. In the light of the lantern Joseph and Mary look on Me, the Saviour of the World, the Brightness of Eternal Light. Their adoration and love and joy is full and perfect.

It is dark. The wind blows harsh and cold. All around Me, the King of Kings, is emptiness. Does My Mother mind it? Her joy is so great she wants to share it. Her only

pang comes from thinking of those people in the inn, down the hill.

Down there they are busy about many things. Each family justling, maneuvering for a better spot away from the wind; men telling their experiences on the road; women quieting the children, nursing babies; neighbors greeting each other, planning for the journey home; singing songs around the fires.

And "up on the hill" their Saviour is born and they do not know it. Their Messiah whom the prophets foretold, their God for whom they and their fathers before them had been waiting — He has come, and they do not know it. Can they be blamed, you ask? I would have been born among them, had they let Me in. Grace knocked at their door, and now the Source of Grace passes them by. They will go back to their homes and they will not know how close they have come to seeing their God, and have not seen

Him. And what a sad thing for them!

Christmas, 1958

"Down the hill" is every town, city, village where men and women are rushing about, being concerned about many things. These are My people who know Me. They are getting ready to celebrate My birth in a stable, to honor Me who have put on their humanity. I am the center, the focus of all the hub-bub. All the pre-Christmas comings and goings are centered around Me. On Main Street the shop windows are ablaze with color and light. The streets are garlanded with greens. Loud-speakers pour out carols unceasingly. And all this is for Me, you say. What has happened is that I have been brought "down the hill" and have been enmeshed in Christmas trees, balls, tinsel, cards, gift wraps, gift boxes, and mounds of gifts, big and little.

"Up the hill" in every church where I live in the tabernacle waiting as I waited in the stable, for My people to come to Me, waiting for you to make your Christmas preparations here in My presence, apart from the noise and scurry "down hill". You are worried about many things, about having this Christmas the best ever in food, in comfort, in gift-giving. But I say to you, only one thing is necessary, and that one thing is — contemplating Me in the Host, spending time with Me during these Advent weeks.

Yes, you must do the chores of Martha, but you must also sit at My feet like Mary. You must keep yourself free from being so entangled with the frills of Christmas and make time for the real pre-

paration. If My Mother were to knock at your door now and ask you to help her make ready the baby clothes and the crib, you would be the first to drop all else and come with her up the hill. She is still My Mother, and today she is concerned about the kind of place in which her Son will lie on Christmas morning. That place is your heart. Will it be clean, and warm, and bright? She remembers the smell of the stable, the cold and dark of it.

How shall you make ready for Me?

I will do it for you in Communion at daily Mass. Ask Me and I will make you clean; warm you with My love, make you bright with faith. And during the day when you take time out to visit Me, I will help you to think a little about Me as you sit at ease in My presence. Think about My littleness—how I, the Lord God, Infinite and Omnipotent, became so little that none would be afraid to come near Me; think of My helplessness — how I, to Whom all power is given in heaven and on earth, have made myself dependent on My creatures, so that you would find it a joy to be dependent on Me for everything; think of My poverty; I who am the cause of all things, the King of Kings, have come the poorest of the poor, so as to teach you the joy of giving back to Me all I give you, for My honor and glory.

Come "up the hill" and do not let grace pass you as it passed by the people in the inn on the First Christmas Eve.

— The SENTINEL OF THE
BLESSED SACRAMENT.

The Holy Father John Twenty-third

A long period of deep mourning after the death of the Late Holy Father Pope Pius XII, and the three lengthy and decisive days of elections have finally come to an end. Not only the five hundred millions of Catholics throughout the whole world, but also the Protestant, Gentile, and Jewish leaders joined in homage and reverence to welcome the 262nd Successor of St. Peter, the Vicar of Christ on earth.

"We have a Pope", were the words for which the entire world was waiting. On Tuesday afternoon, October 28, at the sixth voting session a new Pope was chosen. It was His Eminence the Most Reverend Lord Cardinal Angelo Giuseppe Roncalli, the Archbishop and Patriarch of Venice. More than two thirds of the Cardinals' ballots were given to elect a new Pontiff.

Not only the press with its reporters, the clergy, state leaders and the world in general were wondering who the new Pope would be, but the Cardinals themselves had a difficult task to perform in balloting for the new Pontiff. At the opening of the conclave an admonition had been given to the 49 Cardinals on how to elect. In a formal ceremony, the Vatican Secretary of State, Monsignor Bacci, had outlined the qualities that should be possessed by the man whom the Cardinals would elect. They were told that the new Pope should embrace the eastern and western Churches and be a bridge between heaven and earth, between all nations. They were told the new Pontiff must seek to restore true peace;

must be a teacher to all and ready to condemn all error; must be a pastor of souls and a father to all people; should be learned in Divine and human sciences and familiar with diplomacy and politics; must be a holy man who can obtain from God what natural gifts cannot procure. The Cardinals proceeded. Through the inspiration of the Holy Ghost and with the help of Almighty God the Cardinals elected a Pontiff who in an admirable degree possessed all the qualities that had been prescribed.

In childhood days His Holiness was given a gift of piety, especially to the Blessed Mother. He could see beyond the river to those places where as a child he used to go with his parents. He looked toward the sanctuary of the Madonna of the Woods, sheltering the statue which he had crowned on Sept. 30, 1954. On the other side of the mountains there was another memory of his childhood — the Abbey of Pontida, a sanctuary of Our Lady known as the Madonna dei Campi, the Madonna of the Cornabusa and the Madonna of the Roses.

The Roncalli family were poor. Corn — meal mush, soup, greens and cheese were the main dishes. They seldom had meat, sweets or wine. The Holy Father makes this statement: "We were very poor, but happy; ours was a dignified and happy poverty".

As a Pastor in Venice and in other countries Cardinal Roncalli showed unusual zeal for the salvation of souls. Always kind and gentle he

gained everybody to his side. He established 30 new parishes, brought monks and nuns to his archdiocese. Being a prominent scholar, he read a lot and gave the Patriarchal archives a new site. Also dedicated a great deal to Catholic Action in accordance with the requirements of the modern Church. Visited hospitals, charitable institutions and covered most of his territory by foot. It was a matter of sacrifice for Cardinal Roncalli to dress in color, which he seldom did. He did not like formal audiences, for he preferred to give his visitor all the time he needed to explain whatever was close to his heart, while he listened to him patiently. He was a pleasant talker, and learned things by listening. In bringing souls to God his golden policy was: to talk to everyone and to be courteous in conversation.

Besides his private spiritual exercises Cardinal Roncalli always took part in the annual retreats in his diocese, also was present at the monthly retreats of his clergy. Any bishop or priest going through Venice was welcome in the Patriarchal house. Cardinal Roncalli respected his collaborators, trusting them and encouraging them in their work. He never was a dictator, but always had his own opinion about things.

Over 500,000 people were present at St. Peter's Square in Rome for the Coronation and the first blessing of the new Pontiff. Roncalli although well advanced in age, still is in good health. He is known to have an international outlook with administrative experience, and personal effectiveness with diplomatic tact.

At the age of 77 the present Holy Father takes over the reign of the

Catholic Church. Born a peasant in tiny Sotto il Monte, Italy, His Holiness was brought up by very good and pious parents Giovanni and Maria Anna Roncalli. Joined the seminary, became a priest, was a World War I Medical Corps Chaplain, a Missionary, was consecrated bishop and sent to Bulgaria as Apostolic Visitor, then was created Apostolic Delegate for Turkey and Greece. Became Papal Nuncio for France, created Cardinal in 1953, and elevated to take office as Patriarch of Venice, where he had spent the last six years until elected Pope. Did a masterful job on many missions as a diplomat and politician. Knows the West well, and has spent a number of years in the East.

Cardinal Roncalli had chosen the name of John XXIII because it was the name of his father, of the patron saint of his parish and of John the Baptist.

LIFE IS LIKE A ROAD

Life!

A road that is always going around corners!

When we are young, we expect to find something new and delightful around every turn.

The road gets harder as we get farther along. There are often rocks in the path. Unpleasant surprises meet us when we turn corners.

It isn't always easy to be kind and honest, and keep a cheerful face.

Lines come, and wrinkles. They are kind lines if they come from being sorry for others; they are happy wrinkles if they come from laughing at ourselves. — **Our Lady of the Snows Magazine.**

St. Basil's U.C.Y. Toronto

On October 22, 1958 a general meeting was held of the U.C.Y. at St. Basil's Parish, Toronto, during which election of a new executive was conducted. The following were elected:

President — Don Boykach
 Vice-President—Art Stech
 Secretary — Olga Warys
 Treasurer — Nick Bajtala.

Our former Spiritual Director, Father Victor Soroka, who has been transferred to Vancouver, B. C. has been replaced by Father Swirsky. It was decided that the election of the chairman for the various committees should be postponed until a later date.

Because the majority of the 1956-57 club members married within the club in the summer of 1957, the club was relatively inactive until March 1958 when a temporary executive was elected to commence the task of reorganizing the club. Since that time the following progress has been made:

Number of paid up members 25.

Number of members attending meetings regularly 10-15.

Number of members subscribing to YOUTH 17.

Activities:

January, 1958 Carolling — Money donated to the Church. Although this is a project prior to March 1958 it was accomplished by the individuals who later undertook the reorganization of the club.

Meetings were held at two week intervals. At nearly every meeting a 20-30 minute spiritual talk was given by our Spiritual Director, Father Soroka.

March 23, 1958 Bowling Party

May 8, 1958 Our Bowling club was host to two other Toronto U.C.Y. clubs in a U.C.Y. get together. Featured was a judo demonstration followed by dancing to orchestral music and refreshments. There was no charge to anyone present.

May 11, 1958 U.C.Y. sponsored a Mother's Day Communion Breakfast during which a corsage was presented to the oldest and the youngest mother present.

May 16, 1958 Dance.

June 22, 1958 U.C.Y. members motored to Niagara Falls and later attended the Grimsby U.C.Y. Dance in the evening.

National Convention St. Basil's U.C.Y. was represented by four delegates. Besides this two members of the club served on the former National Executive.

July 6, 1958 U.C.Y. members took part in the pilgrimage to Ancaster.

September 26, 1958 For the first time in our parish the U.C.Y. sponsored a Fashion Show followed by a dance which proved to be very successful. The modelling was done by club members: Olga Warys, Elsie Wons, and Rose Gerus.

The Bowling League bowls every Monday commencing September. The league includes 20 regular bowlers.

October 5, 1958 Parish makes a Farewell Banquet for Father Soroka. At that time the U.C.Y. presented Father, the former Spiritual Director of the club, with a gift in appreciation for his effort.

October 20, 1958 Weiner Roast which was attended by 25 people.

The evening also included a mock soccer game, a hay ride, a sing song and concluded with dancing. Needless to say, this was a very successful and enjoyable undertaking.

Our club has adopted the policy of doing its utmost to co-operate with other Catholic organizations, namely the Young Married Couples club in our parish and the other U.C.Y. locals. For an example, approximately half of the paid admission to the Hallowe'en Dance, sponsored by the Young Married Couples Club, was paid by U.C.Y. members or their friends. Our club was very well represented at the Communion Breakfast held at the Cathedral Parish on Good Friday (according to the Latin calendar). We made one trip as far as Grimsby and also attended Our Lady of Perpetual Help U.C.Y. Hallowe'en

Dance. On the other hand these clubs have attended our functions; therefore, we look forward to more co-operation and support among our clubs in the future.

Projects on which planning is under way include: continuation of the Bowling League, Carnival to be held on Nov. 20, 21, and 22, raising of money for the purchase of pews for the church, organization of practices for carolling groups, and an emphasized spiritual programme.

This is what our club has been doing. Now we would like very much to learn through the pages of the U.C.Y. official publication, YOUTH, what other locals have been doing. If your club has not had a write-up yet, why not submit one shortly?

(Miss) Nadia Boruch
St. Basil's U.C.Y. Toronto

FIFTH DIOCESAN CONVENTION

OF THE

U.C.Y. OF EASTERN CANADA

February 14 - 15, 1959

**Lord Simcoe Hotel
Toronto, Ontario**

Theme of this Convention

BE CATHOLIC IN ACTION, NOT ONLY IN NAME !

Closed Session U.C.Y. Edmonton Diocese

The Closed Session of the Edmonton Diocese UCY held on Nov. 8 and 9th was very successful. Fifty-five people were present. This number included participants from clubs at Borschiw, Calgary, Calmar, Chipman, Hillard, Mudare New Kiev, Star-Peno, and three from Edmonton: St. Basil's St. Josaphat's and Club Obnova (U of A). Also present were members of the Diocesan Executive, the National Executive from Saskatoon, and several Spiritual Directors from this vicinity.

Mr. Walter Sowiak, Diocesan President, called the meeting to order, and Rev. Fr. Kushko led the opening prayer. Rev. Fr. Greschuk brought greeting and blessings from His Excellency Bishop Neil Savaryn.

Speakers for the meeting were Rev. Father Kushko and Mr. Walter Romanko. Father Kushko outlined the origin and short history — in Saskatoon, in 1946 — and purpose of the Organization, and Walter Romanko, National President, gave an optimistic and encouraging account of activities that are being undertaken by the different clubs and executives, this year. Mr. Tony Caruk Editor of the "YOUTH" was unable to attend.

Amongst the many topics discussed and endorsed by the meeting, the two which all UCY Clubs can implement and follow are regarding club membership and the Youth Magazine. Annually, each club shall have a few meetings by November 8, and on that day (St. Michael's) the club may 'officially' begin year of activities by attending a Corpo-

rate Communion, a Communion Breakfast, and reading the UCY Pledge by its members. Secondly, each club should investigate all possibilities through which it may contribute more regularly and generously in reading material and in funds to the Youth Magazine, to make it the best publication of its kind.

Another feature of the meeting was the presentation of reports from the different clubs regarding their activities, past, present and future. This exchange of ideas served to help the other clubs present build a better program of activities for the year.

Following the meeting, a group photograph was taken. For supper the delegates went to one of the banquet rooms downtown. A very pleasant social evening, to which all UCY members were invited, rounded out a busy and profitable day.

On Sunday, November 9th, a Corporate Communion of the kind mentioned above was held for 160 Youth in the St. Josaphat's Church Auditorium after the 8:30 Mass.

The Secretary of your Diocesan Executive has mailed out to you a more complete and comprehensive summary of the Closed Session. Reading it, you will gather that this Executive is working very hard — and succeeding — in getting districts re-organized for local clubs, and making the good clubs better clubs. Members of this Executive have already visited three rural clubs: Star-Peno, Lamont and Borschiw. They are planning to motor to Two Hills

too. Will your Club be host to them soon? Write to us and make your plans and difficulties known. If we cannot see you personally, we will at least answer any (?) questions you may have.

The Diocesan Executive extends to you the coming Season's Greetings and wishes all "Youth" readers a very good New Year.

J. P. Wynnyk

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Crusade for Purity

The following article is one of a series which we will publish monthly on the same theme because we believe this to be of paramount importance. During the apparitions at Fatima in 1917 Our Blessed Mother revealed the fact that many millions would go to hell because of sins of impurity. By publishing these articles we hope to make young people more aware of the need for purity and to encourage them to example for others.

For several weeks now, come rain or shine, come sleet or hail, a come-ly 16-year-old Miss has been walked to school each day by her 16-year-old steady.

Sometimes they walk hand in hand, sometimes shoulder to shoulder, sometimes with arms around each other's waist, and sometimes they exchange fleeting kisses.

It's really quite a performance, especially at 8 o'clock in the morning.

By the standards of staid adults, 8:00 a.m. is a rather early hour for such emoting but not for a couple of teen-age steadies.

Their own parents probably settle for a pleasant "good morning," or maybe a quick peck on the cheek. But not their children. They're in love. Keeping steady company. And they don't care who knows it.

Now what do you think would be said if some unromantic soul

were to advise this pair that they were embarked on a very dangerous path? That they were following a course which led others into mortal sin? That unspeakable tragedy had climaxed associations which in the beginning had been as innocent and idyllic as their own?

What would be said?

The boy and girl would look such a person squarely in the eye and say defiantly, "That was them. This is us."

If the young lady were taken aside and reminded that most of the 120,000 high school girls who have illegitimate babies each year were also keeping steady company, the answer would be, "So . . ."

And, if this moon-struck youngster were informed that hundreds of girls with her precise background, present virtue and lofty ideals landed in maternity hospitals, she would retort icily, "Well, that can't happen to me."

Parents Are Often Dreamers Too

The flashing eyes and flushed features which would accompany this declaration would leave no room for doubt. Steady company-keeping may have led others into trouble, but not her. She's different. She's in love, and love conquers all.

Teen-agers, particularly girls, be-

lieve all this. And so, unfortunately, do most of their parents.

No one discovers this more quickly than the individual who tries to enlist the aid of parents in breaking up a steady case.

One who tried this received a dressing-down the like of which he never experienced.

He was accused of being suspicious, insulting and evil-minded. He was requested to mind his own business and finally dismissed with a hurt, haughty, "My daughter become pregnant! Never!"

The attitude of parents and young people in this regard stems from a misunderstanding of the type of girl who become an unwed mother.

The general idea is that she is some sort of a crude, callous misfit. Some unlovely creature whose bad morals are the products of bad home life, bad training and bad will.

It is true, of course, that many unwed mothers do come from impossible surroundings and do suffer from a lack of religious education. But not all.

In fact, many are the daughters of splendid parents, come from fine homes and have had the advantages of extensive religious training. Many are just like the girl next door. Like the one in the next apartment. Or the lovely teen-ager across the room from you right now.

One such girl arrived at St. Joseph's Children's and Maternity Hospital in Scranton some years ago to have a baby out of wedlock.

She had kept steady company all through high school. She had been warned. And she had thought nothing could ever happen to her.

Hoping to warn other girls that "something could happen," this particular unwed mother wrote out the story of her life.

That story was put on a tape at Marywood College and has been played dozens of times in this and other dioceses.

Portions of it are reproduced here. And reproduced in the hope that teen-agers now keeping steady company will realize that weakness, sin and tragedy play no favorites.

Unwed Mother Speaks

I still can't believe it. I can't believe that a few short days ago I became a mother, an unwed mother. I can't get used to the idea that I had an illegitimate baby.

It's like a dream. A bad dream. It's even worse. Dreams disappear with the dawn. This doesn't. It just becomes more real, more painful, more unbearable.

Oh, I knew that girl my age got in trouble, that they became pregnant, had babies out of wedlock. But they were never girls like me. They were from the slums, from the other side of the tracks. They lived a hundred, five hundred miles away.

They were girls from careless families, girls without religious training who had crude manners and loose morals. They're the ones who got in trouble. Girls like me never did. They had too much sense, too much education, too good a background.

It simply couldn't happen to a girl like me. Well, maybe it couldn't, but it did. And maybe if I tell you something about how it happened, maybe if I describe what an unmarried girl thinks about when she

discovers she's pregnant, maybe if I open my own broken heart, I will convince some other girl that it can happen to her.

What am I like? I am 19 years old, five feet and one-half inches tall. I have brown hair, blue eyes and a fair complexion. People say I'm pretty.

Both my parents are college graduates. My father is a successful, respected businessman who owns his own home and is — or was — very proud of his children.

My mother is active in our parish and town and is able to speak with intelligence and charm on almost any subject you might mention. She's a handsome woman.

I guess they're not the kind of parents you would expect to raise an unwed mother. And my education wasn't the sort you would expect of a girl who had a child out of wedlock.

Didn't Listen To Priest And Sisters

My education consisted of 12 years in the parochial school. Twelve years with the Sisters and wonderful years they were.

Looking back, I think more responsibility for my spiritual life could have been left up to me and more instruction could have been given on the Sixth Commandment. It was never spoken of as though it applied to me. It always seemed as though it was meant for somebody else, for somebody far, far away.

Still, I can't blame the nuns who taught me or the priests who gave our high school retreats. They did speak to us about the dangers of steady company keeping, about dating, petting, parking and things like

that.

But frankly it never rang a bell. In fact, we thought it was a great joke and referred to the nuns as "Holy Hags" and the priests as "the Holy Joes with the loose habits." We accused them of having evil minds, of being suspicious, out of date, behind the times. We even said they were bitter and frustrated.

I was especially critical because the priest in charge of our high school took me aside one day and lectured me on the dangers of keeping steady company in high school.

I was furious. It was none of his business if I walked to school with my boy friend, if I was with him between classes, walked home with him after school and dated him three times a week.

The more Father talked, the more I clammed up, and the more I determined that no matter what Father said, there was nothing dangerous about company keeping. Bob and I loved each other and that was enough. Even my mother agreed that it was enough.

Well, it wasn't. And not long after Father's talk, things started to get out of hand. I don't know how it is with other couples, but we slipped into sin gradually, with our falls becoming more frequent and more shameful as time went on. We were both sorry, we both went to confession and promised, never again.

But our promises didn't last. How could they? We were seeing each other constantly, indulging in long embraces, permitting more and more serious liberties.

A lot had already happened to me, but I simply couldn't see it. I couldn't see that now no one, not my parents, my confessor or my teachers could tell me a thing. I knew more than them all — more

than the priests, more than the Church, more than God Himself.

I was really on the skids, but I was too blind, or too dumb, or too proud to admit it.

(To be concluded)

St. Josaphat's Sportsmen's Dinner 1958

Perhaps it is not realized that one of God's many graces, bestowed on mankind, is the ability to serve one's brother with the same undying flame of love that He first kindled in the Sacred Heart of His Beloved Son for all to witness.

Through the decades our Mother Church has been glorified in this Divine Glow, so faithfully upheld by Her torchbearers, who have devotedly toiled to unite the hearts of the multitudes in its meaningness.

Today we pray that our Father the Creator and His Son the Teacher are in Their Majesty witnessing our striving parish of St. Josaphat. Moreso, that Heaven bless and sanctify the hearts of our youthful workers so that they may continue to enjoy the harvest of their many deeds. These workers represent the Young Mens' Club, the Ukrainian Catholic Youth, and the Altar Boys.

Of the many efforts put forth by our young parishoners the challenge of promoting a successful yearly Sportsman Dinner is one of the finest and deserves most recognition.

It is, no doubt, difficult for many of us to understand the full purpose of such a detailed undertaking.

Much must be done to make

Sportsmans Dinner a success. Various duties must be assigned to capable individuals, many of who themselves do not fully understand their respective importance. The financial collateral, which is basically required to compensate for cash disbursements, must be realistically considered. There are tickets to be printed and sold, guest speakers to invite, food catering to be outlined, publicity to be handled, and entertainment to be provided for.

All this is knitted together and accepted by a chairman, who literally carries the burden until the eventful occasion. He answers all questions, picks up the loose threads and coaches the inexperienced. Thoughtfully, he, without realizing this, develops a circumstance truly worthy of praise.

On November 17th of this year, the St. Josaphat's Recreation Association magnificently displayed their ability in making a Sportsmans Dinner a celebrated affair. Approximately 200 people were present. Many who could not attend, nevertheless, purchased tickets. Beautiful trophies and a colorful fall centerpiece emphasized by tall flickering candles expressed tribute to those representative personalities seated at the head table. A delicious sup-

per was graciously served by U.C.Y. youthful hostesses. The guest speaker superbly reviewed and wittingly commented on numerous fields of sport. Although the three highlighted sports were hockey, football and baseball, a mention was also made of golf. An interlude of musical talent presented by the U.C.Y. and the Ukrainian National Home Mens Choir was delightfully applauded.

To climax of the evening, a most impressive presentation of a lovely trophy was made by Mr. Benny Grabow, on behalf of Grabow's Sporting Goods. The trophy in itself, Mr. Grabow stated, is recognition of the extent of work done by St. Josaphat's Parish in the promotion of Junior Sports and is to be presented each year to the parish's outstanding sportsman.

An overwhelming feeling of hope for the youth of St. Josaphat's Parish seemed to possess the congregation as they chattered their thanks and good-byes. For witnessed was so much more than a festive array. Witnessed were the boys and girls who so sincerely portrayed their willingness to help in the guidance of our child fellow brothers in God's Community, St. Josaphat's Parish. A community whose town hall is the Ukrainian Catholic Church, a community whose councillors are the devoted Basilian Fathers, a community whose playground and workshop is most anyplace in need of God given helpers, and a community whose sole purpose is love. A love thoroughly inspired by the understanding of God and based on His Commandments.

This love, through God's own blessings, weaves a materialistic

and spiritual picture entitled St. Josaphat's Parish. A parish that through funds raised via the promotion of a Sportsmans Dinner hopes to purchase sports equipment and available facilities; the equipment to encourage the development of a strong body, the facilities to bring about an atmosphere which would develop a strong clean mind in the youngsters of St. Josaphat's Parish. These youngsters who are our pride and joy and the future citizens of our great Canada.

Through this article St. Josaphat's Recreation Association wishes to express its thanks to the individuals responsible for the success of our 1958 Sportsmans Dinner. We thank Mr. Benny Grabow for his generosity in aiding the promotion of sports in our parish by presenting us with a most encouraging trophy. We especially wish to thank Mr. Mike Hawrylechko, Mr. Ted Tyrkalo and Mr. Bill Proskiw for their fortitude in chairmanship of this event. Our sincerest thanks, we extend to the guest speakers, Mr. Metro Prystai, Mr. Frankie Anderson and Mr. John Ducey, whose knowledge of sports so spontaneously fulfilled the evening.

On behalf of St. Josaphat's Recreation Association the writer sends special thanks to Rev. Father Boniface Sloboda and Rev. Father Eugene Kushko, who, from the very instigation of this annual event, have been our pillars or strenght.

God grant that with the coming of 1959, we shall beam with pride on our fields, abundant with golden crops, our youngsters.

By Anne Tyler

Осип Залеський

Церковні хори

Чи в часі св. Літургії має співати хор, чи всі вірні? Ця тема була дискутована не раз іще на Батьківщині, а також і на еміграції, у країнах нового розселення української спільноти. Гадки вірних у цьому питанні поділені: є прихильники хорового співу, але є і гадки, що в часі св. Літургії повинні співати всі вірні, або, як у нас принято називати такий спів: "самоїлкою". Покійний митрополит Андрій був прихильником загального співу вірних, цей гадки був також знаний композитор і диригент о. Остап Нижанковський. На чому ж ґрунтують свої погляди прихильники самоїлкового співу? Спів у церкві, це те саме, що молитва. В часі Богослужби всі вірні повинні брати в ній участь, тому повинні співати разом із дяками, бо тоді вони краще слідкують за текстом Богослужби, не мають змоги відривати своїх думок від ходу Богослужби і думати про буденні речі, які не раз мимоволі знаходять на думку. Якщо співає вся церква, в тому діти й молодь, то вони, прислуховуючись до цього співу, тим самим учаться літургічних і церковних пісень і це залишається їм у пам'яті на все життя. Це має велике значення, головню на чужині, бо там церква залишається самотньою, де дитина повинна почути і навчитися церковних пісень і молитов у рідній мові, які зв'яжуть її з рідним обрядом і народом, що з нього вона родом.

Ясно, що цим співом вірних мусить проводити дяк, бо не можна пустити людей співати, як хто хоче.

Дяк має вважати, щоб вірні разом починали і разом кінчили спів, він удержує спів на належній тональній висоті, він учить вірних приписаних напівів і церковних пісень. При такому співі постає сама-собою двоголосовість, бо співають чоловіки і жінки та діти, постають також підголоски, питомі нашої народній пісні в туртовому співі. І так загальний спів вірних досягає не тільки релігійну ціль, але і з мистецького боку стає деяким осягом, тим більше, що напівів східньої Церкви визначаються чудовою мелодикою, яка, як кажуть, може і грішника навернути.

Так що, не треба церковних хорів? Навпаки, треба, але є деякі передумови, які мусять заіснувати, щоб церковний хор виконав своє завдання. Перша передумова: у хорі мусять бути добрі голоси, без яких ніякий хор не буде хором. Тут не можна брати до уваги тільки добру волю й охоту до співу, тут треба числитися і з мистецькою сторінкою, якщо не хочемо понизити престижу нашої Церкви і нашого обряду. Друга передумова: мусить бути тямущий диригент, який панує над хором, уміє його вивчити і провадити, вміє підібрати відповідний пісенний репертуар і його як слід виконати. Церковний хор, на мою гадку, повинен співати в часі читаної св. Літургії, а співану, повинна співати вся церква, всі вірні. Хор може виступати на співаних Богослужбах із нагоди різних Празників (Різдво, Великдень, храмовий празник), щоб своїм співом піднести велич рокового свята. По-

затим церковний хор повинен уладжувати духовні концерти, які, добре підготовані, дадуть змогу і своїм і чужим пізнати твори української церковної музики та дадуть заохоту нашим сучасним композиторам творити нові твори. Такі концерти можна давати не тільки в концертних залах, але й у церкві, як це не раз

буває і в інших народів, з нагоди Христового Різдва (коляди), Страсного тижня (псалми), чи Великоднього періоду (великодні пісні). Такі концерти причиняться до зацікавлення у чужинців нашим обрядом і нашою церковною музикою, а в першій мірі будуть виявом релігійного піднесення нашого народу.

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What Do You Think?

After months and months of our asking readers to send in any comments they may have about the U.C.Y. or the YOUTH, we finally received a very interesting and enlightening letter from a subscriber who is truly anxious that the YOUTH succeeds. Since the reader wishes to remain anonymous we will simply insert various passages taken from the letter.

Our reader thinks that a fairly large number of our U.C.Y. clubs are: 1. too self-centred; 2. contain snob groups; and 3. do not always receive the proper encouragement from the parish priest. If proper encouragement was given there would be many more write-ups in the YOUTH instead of the one or two which appear every month. It is also possible that the executive chosen for the year does not agree with the majority of members in the club. Some executives also use dictatorial powers in running clubs.

Our subscriber felt that not only the U.C.Y. organization in general but also the YOUTH would benefit if there was more spirited and enthusiastic leadership, especially on the part of the clergy. If this were brought about, every U.C.Y. local in

Canada would have every one of its members as a subscriber to the YOUTH, and there would be regular write-ups to the magazine as well as donations to the Press Fund.

Our reader also felt that the fact that the YOUTH is printed in Alberta has nothing to do with the feeble support it receives from outside that province. The trouble is that too few people are trying their utmost to perform the required to keep the U.C.Y. alive. It seems that most U.C.Y. clubs are well furnished financially but not spiritually and culturally.

We wish to thank the above reader for the very enlightening comments and for the well-wishes extended to the YOUTH. We only hope that other readers will follow the example and write in giving us their opinions about matters pertaining either to the YOUTH or to the U.C.Y. organization in general.

As far as the opinions expressed in this article, we would like to have some comments about them. If you agree with the ideas perhaps you could give some evidence to this effect. If you disagree with the opinions write in and give us your views.

